ANSARUDDIN

Magazine of Majlis Ansarullah UK

بســــمِ اللهِ الرَّحمٰنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

Contents

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Ansarullah Pledge

اَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ

وَ اَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَ رَسُوْلُہٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلى الله عليه وسلم is His servant and messenger.

I solemnly pledge that I shall endeavor throughtout my life for the propagation and consolidation of Ahamadiyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. InshaAllah.

ANSAR ARE REQUESTED THAT THEY NOT ONLY WATCH AND SUBSEQUENTLY READ THE FRIDAY SERMONS BY HUZUR ايده الله تعالىٰ بنصره العزيز BUT ALSO MAKE SURE THAT THEIR FAMILY MEMBERS LISTEN TO THOSE AS WELL. JAZAKALLAH

Dars-ul Qur'an

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا
أَوْ نَصَارَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا
بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٢﴾

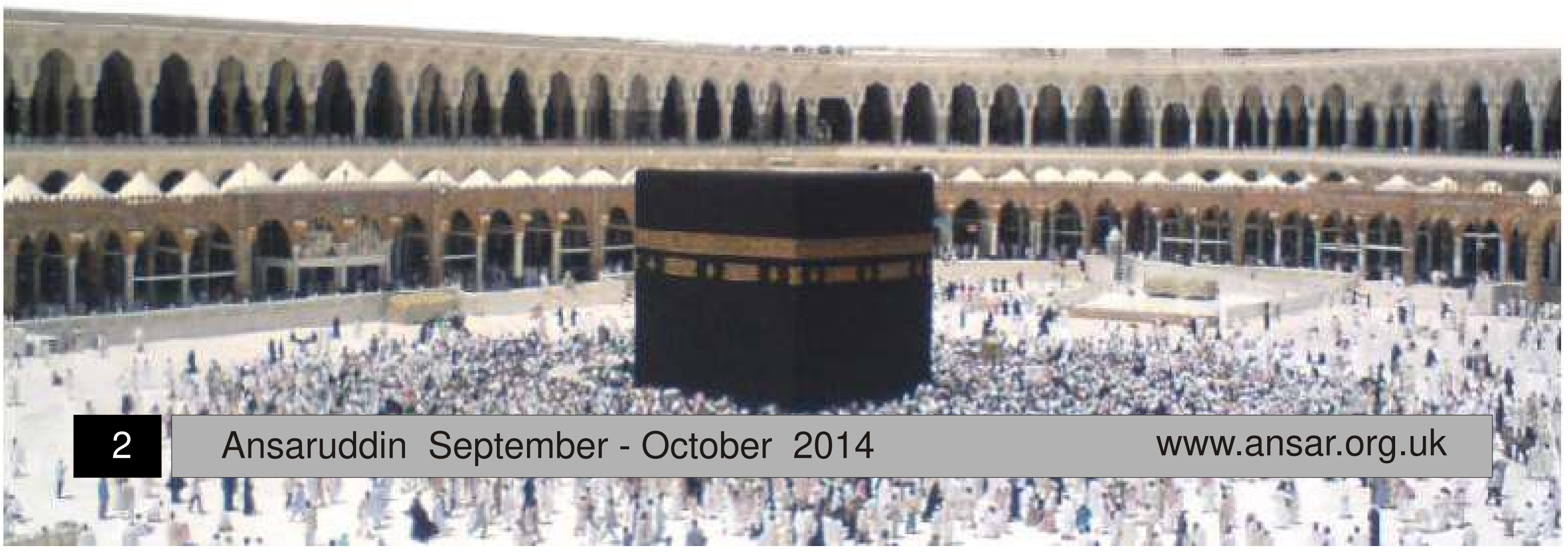
And they say, 'None shall ever enter Heaven unless he be a Jew or a Christian.' These are their vain desires. Say, 'Produce your proof, if you are truthful.' *(Al-Baqarah Chapter 2: Verse 112)*

So far Christians were not separately addressed in the preceding verses. But now the Holy Quran mentions them along with the Jews, indicating that their case was no better than that of the latter, both being under the delusion that one could obtain salvation merely by becoming a Jew or a Christian. They forgot the fact that when God had established a fresh covenant, salvation could not be possible without conforming thereto. If, however, the Jews and the Christians were justified in their claims, they should advance some reasons or scriptural evidence to show that it was enough for the purpose of salvation to join their folds. And they should not do it, because in their scriptures them selves there was foretold the appearance of a Prophet whom it was enjoined upon them to accept and whose rejection was stated to lead to estrangement from God.

Christianity, as well as Judaism, was meant for the guidance of the Israelites alone. The mission of Jesus was not meant for the whole world *(Matt.7:6; 10:6; 15:24 Mark 7:27)*. Though later on the followers of Jesus violated the limit imposed upon his mission and claimed universality for it, yet the hard fact remains that he was sent only for the Israelites, and his mission was to uplift that people alone. As other nations of the world are also creation of the God, it is therefore only right to believe that God must have made some arrangement for their guidance as well. Hence, it is quite unreasonable on the part of the Jews and Christians to hold that the door of salvation was closed against the followers of other faiths. Such a view would mean that God had confined salvation to certain tribes, to the exclusion of others, which is evidently absurd.

Islam however, is not exposed to that objection. In the first place, it is not a tribal faith, but is universal in character. In the Quran, God enjoins the Holy Prophet (saw) to say O mankind! I truly I am a Messenger to you all from Allah (7:159). Similarly, there is a saying of the Holy Prophet to the effect, "I have been sent for the whole mankind while the prophets before me were sent to particular people only" *(Musnad).*

Secondly, unlike Judaism and Christianity, Islam does not hold Hell to be everlasting, but a place of reformation, where sinners will be purged of their sins to enable them to find their way ultimately to Heaven and enjoy the reward of whatever good deeds they had done in this world. On the other hand, Islam looks upon the bounties of Heaven to be everlasting. With Jews and Christians, it is only the wish that has been father to the thought and nothing else. Produce your proof, if you are truthful, says the Holy Quran.

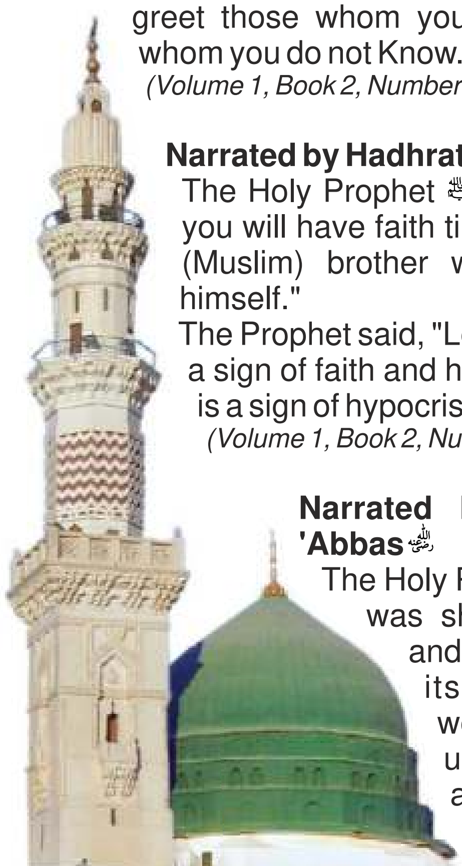


Dars-ul-Hadith

Narrated by Hadhrat Umar bin Al-Khattab ؓ
I heard Allah's Apostle ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Narrated by Hadhrat Abu Huraira ؓ
The Holy Prophet ﷺ said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith." *(Volume 1, Book 2, Number 9)*

Narrated by Hadhrat Abdullah bin 'Amr ؓ
The Holy Prophet ﷺ said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden."
A man asked the Holy Prophet ﷺ, "What sort of deeds or (what qualities of) Islam are good?" The Holy Prophet ﷺ replied, 'To feed (the poor) and greet those whom you know and those whom you do not Know.
(Volume 1, Book 2, Number 11)



Narrated by Hadhrat Anas ؓ
The Holy Prophet ﷺ said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."
The Prophet said, "Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy."
(Volume 1, Book 2, Number 16)

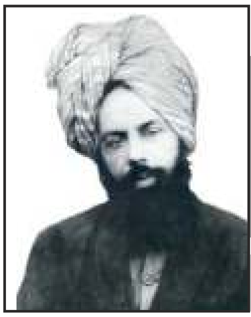
Narrated by Hadhrat Ibn 'Abbas ؓ
The Holy Prophet ﷺ said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you." *(Volume 1, Book 2, Number 28)*

Narrated by Hadhrat Abdullah bin 'Amr ؓ
he Prophet ﷺ said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. 1. Whenever he is entrusted, he betrays. 2. Whenever he speaks, he tells a lie. 3. Whenever he makes a covenant, he proves treacherous. 4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

Narrated by Hadhrat Abu Huraira ؓ
The Prophet ﷺ said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights."

Allah's Apostle ﷺ said, "If any one of you improve (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

Narrated by Hadhrat Anas ؓ
The Prophet ﷺ said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."



Necessity of accepting the Messiah and Mahdi

Writings of the Promised Messiah عليه الصلوة والسلام

When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of the people, then I, in obedience to this Divine command, sent forth the call through written and oral announcements that I was the person who was to arrive at the beginning of the century for revival of the faith.

My purpose was to re-establish the faith which had disappeared from the earth and to pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me, and through the magnetic power of His hand. It was also my purpose to correct their doctrinal errors and to reform their conduct.

A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the Mahdi whose advent had been Divinely decreed at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose coming had been foretold by the Holy Prophet, peace be on him, thirteen hundred years in advance, was myself.

Divine revelation to this effect was vouchsafed to me so clearly and so continuously that it left no room for doubt. It was replete with grand prophecies that were fulfilled clearly as bright day. Its frequency and number and miraculous power compelled me to affirm that it comprehended the words of the One God, without associate, Whose Word is the Holy Qur'an. *(Tadhkiratush Shahadatain, pp 1-2).*

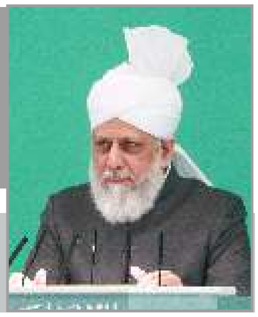
In order to win the pleasure of Allah, I hereby inform you all of the important fact that Almighty God has, at the beginning of this 14lh century, appointed me from Himself for the revival and support of the true faith of Islam. It is my function in this disturbed age to proclaim the excellences of the Holy Qur'an and the greatness of the Holy Prophet, peace be on him. It is also my function to repel all enemies of Islam who are attacking it, by means of the light and blessings and the miracles and inner knowledge that have been bestowed upon me *[Barakatud Dua, p. 24].*

In this age, the Holy Prophet, peace be on him, has been reviled in abusive writings to a degree to which no other prophet has been reviled in any age. In truth in this age Satan, with the help of all his progeny, is tiying his utmost to destroy Islam. As doubtless this is the last battle between truth and falsehood, the age demanded the advent of a Divinely commissioned one for its reform. That one is the Promised Messiah, who is present among you. *[Chashmah Maarifat, p. 86].*

Had my claim been put forward on my own, you would have been free to reject me, but if God's Holy Prophet bears witness of me in his prophecies and God manifests His Signs in my support, then do not wrong yourselves by rejecting me. Say not that you are Muslims and have no need of accepting any Messiah.

I tell you truly that he who accepts me accepts him who had prophesied about me thirteen hundred years in advance, and had indicated the time of my appearance, and had specified my function; and he who rejects me rejects him who had commanded that I should be accepted *(Ayamus Solh, p. 93).*

Conference of World Religions
GOD IN THE 21st CENTURY



A Historic Keynote Address by Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز
on 11th February 2014 in Guildhall, London

In the name of Allah, the Gracious, Ever Merciful. All distuingshed guests Assalamo Alaikum Wa Rahmatullah Wa Barakatohu- peace and blessing of Allah be upon you all.

First of all I would like to take this opportunity to thank all of the distinguished guests for attending this event. I would particularly like to express my gratitude to the eminent guest speakers, who in a very short space of time, have outlined their beliefs and views. I fully understand that to fully explain one's beliefs, in such a short period of time is impossible and so perhaps our distinguished guests will have been unable to discuss everything that, they would have liked.

Nonetheless, the fact that the people of different backgrounds have gathered together this evening upon one platform proves that we, who are the followers of various religions, are united by a common desire and objective. And that common objective is to work towards improving the lives of the Creation of the Creator of the Heavens and the earth- amongst whom human beings have been deemed to be the very highest form.

Over the course of the past year, various events have been held to mark and celebrate the Centenary of the Ahmadiyya Muslim Community in the United Kingdom, but today's event is the best of all. It is an excellent means of providing a common platform for people to come together to discuss the importance of God in these times. Thus, those who have arranged this event are deserving of our thanks and gratitude. I am personally particularly grateful because through this evening's event, I have been introduced to many new people.

These sentiments of gratitude I feel actually turn my attention towards that God, Who according to the teachings of my religion has commanded man to show gratitude to his fellow man wherever it is due. Thus, if someone is kind to you it is necessary to express your appreciation to them, because being grateful to man is an essential requirement of being grateful to God Almighty. It is this perception and portrayal of God that Islam provides. Certainly, if a person who follows the true teachings of Islam and who truly believes in God were to act upon just this one teaching with sincerity, he would find that his gratitude would be a means of spreading love and affection in society, just as a blossoming flower spreads beauty and fragrance amongst its surroundings regardless of which century this is being spread in.

If every single one of us were to act in this way we would find that the burning hatreds and conflicts of the world that emerge at different times, in different ways and on different occasions would all be buried once and for all and would be replaced by love and peace at all times and at all places.

Some people may think what I am saying is rather idealistic and impossible to practically achieve. Yet, when we look at the long history of religions we come to realise that such a compassionate and caring society is exactly what God desires.

God wills that mankind achieves these noble objectives and reaches such a moral pinnacle. It is for these reasons that God has continually sent His prophets and righteous representatives to all parts of the world. They have been sent in order to reform mankind and to develop a spirit of mutual love, compassion and brotherhood amongst all people. God sent His representatives so that people would be drawn towards fulfilling the rights of God Almighty and discharging the rights of one another. .

God's Prophets and chosen people were able to form around themselves a community of such people who strived to lead their lives according to His teachings, whilst those who did not accept

them invariably met a sorry fate. Whenever God sent His representatives they were not universally accepted and there were people who opposed religion and dissented. They would say that the claimant was merely trying to instil fear into the people and that in reality there was no need to believe in a God who was said to be the Possessor of all Powers. Yet, those very people who denied God and who opposed the Prophets were ultimately always destroyed.

The Holy Quran recounts the incidents of such people who moved far away from God Almighty and consequently became embroiled in various trials and tribulations and were ultimately left ruined. Conversely, those who established a close union with God were successful and always proved to be victorious. Such narrations are given not only in the Quran, but in the scriptures of other religions as well. Upon reading or hearing these accounts we are forced to consider and question, whether these stories are just myths and fables or are they steeped in reality? Did those consequences that God's chosen people warned about actually come to occur? Were the signs fulfilled that God's representatives proclaimed? Did God Almighty reward and bestow His bounties on His chosen ones? As a result of the teachings of the Prophets, did people who believed in God come to walk upon a path paved with love and compassion for others'?

In this short time, I cannot explain each individual issue in depth, but I can attest to the fact that the history of religions proves that the answer to all of these questions is most certainly 'Yes'. The Holy Scripture that I believe in, the Holy Quran, clearly informs us that all of these things are true and that God Almighty sends His prophets with a mission to inculcate the very highest possible standards of spirituality in mankind by forming a close union with God. Through that union man comes to fulfil not only the rights of God, but also by displaying the very highest moral standards they are led to fulfilling the due rights of God's Creation. And as 1 said earlier, amongst God's Creation it is human beings who have been deemed to be the very best by God Almighty. Both of these fundamental teachings are such that if they are established in any society, the people who abide by them will not only attain the pleasure of God, but will also be those who spread love, affection and brotherhood.

According to my beliefs as a Muslim, Allah the Almighty sent the Holy Prophet Muhammad ﷺ for the reformation of the entire world and to instill these paramount objectives amongst mankind. In his efforts to reform, he preached this Divine message constantly and would strive endlessly, day and night. His efforts were not limited to preaching but rather each and every night he would bow down before His Lord in prayer, weeping with such anguish and heartache that the place where he prostrated would become submerged in tears.

What was it that the Holy Prophet ﷺ prayed for so earnestly? It was not for his personal wealth or power. It was not to usurp any government or administration.

Rather, his every prayer was consumed by utter torment beseeching His Lord that why people were not spiritually and morally reforming. Why did they refuse to abandon their cruelties? Why were they unwilling to forsake wrong doing and evil? And because of all of this, why were they throwing themselves into an abyss of destruction? The Holy Prophet's ﷺ agony and anguish was so deep and his state of anxiety and despair was so great, that in the Quran Allah addressed him directly, asking if he would grieve himself to death because they did not listen or heed his message. *(The Holy Qur'an, Ch.l8:V.7.)*

However, God Almighty is He Who listens to earnest and heartfelt prayers and so He answered those prayers of the Holy Prophet Muhammad (saw). History testifies to the fact that those very people who were ignorant and uncivilised, drunkards, fornicators, gamblers, thieves and involved in all types of vices, came to rid themselves of all of these evils and replaced them with the most magnificent moral values instead. Those very people were transformed. Those very people developed an unbreakable bond with God Almighty. Never could any worldly power have brought about such a spiritual revolution.

In worldly terms the early Muslims were very weak, and even if the Muslims did gain any power, it was at a much later time. During that initial period they

remained poor, destitute and without means, yet, due to their passionate and sincere faith and their close relationship with God they were ever ready to sacrifice their lives for His sake. They developed the highest standards of sacrifice and such an ardent desire to serve mankind that they were ready to handover all of their possessions and whatever they had in their homes for the sake of helping other people.

If we compare and contrast the lives of those people before and after they came to believe in God, there can be no doubt of the great transformation and metamorphosis that occurred in their hearts, which was entirely due to having gained knowledge and understanding of God. Those very people came to witness the clear signs of God's Help. The spiritual revolution that occurred was not the result of chance or due to a desire to achieve any worldly goal; rather, they witnessed and saw for themselves that the sentiments of love in the heart of the Holy Prophet ﷺ towards other people were unparalleled.

Even Islam's most bitter and ferocious foes were compelled to accept this fact. They were witnesses to the truth that the Holy Prophet ﷺ responded to their brutality, hatred and vicious assaults with nothing but forgiveness, mercy and compassion. They were witnesses to the truth that when the Holy Prophet ﷺ gained victory over the sworn enemies of Islam, who in the past had left no stone unturned in their efforts to destroy the religion, he responded with peace and forgiveness by saying to them: I have no personal enmity towards you. I do not wish to take any revenge for cruelties and persecution that you inflicted upon us in the past. As long as you guarantee that you will live peacefully you are free to remain in Makkah. You will not be treated cruelly or unjustly as a result of your religious differences or beliefs.

When the countless enemies of Islam observed this incomparable example of benevolence, they had no option but to acknowledge it. To give just one example: Upon seeing the conduct of the Holy Prophet ﷺ an opponent of Islam called Akrama who had committed monumental cruelties against the Muslims, instinctively said that only a person who was truly from God and whose love for mankind was peerless could act in such a compassionate way. Seeing the example of the Holy Prophet ﷺ those enemies of Islam came to repeatedly and openly proclaim that the law revealed to him was unquestionably true and that the title the Quran had conferred upon him as being a 'mercy for all mankind' was entirely justified.

They acknowledged that from every organ, every pore and every fibre of his body gushed forth a spring of mercy and compassion for humanity. They openly affirmed that the Holy Prophet's ﷺ every act was an example of the very highest standards of mercy and proved the truthfulness of the Word of God. In light of these compassionate teachings one question or allegation could potentially be raised, and indeed, is regularly invoked by some non-Muslims. The allegation is that if Islam does teach Muslims to show love and sympathy towards others and if the Holy Prophet ﷺ truly was the 'mercy for all of mankind,' then why were religious wars fought? To understand this question you must be acquainted with the true early history of Islam and keep in mind two important points.

Firstly, history testifies to the fact, which even impartial non-Muslim Orientalists recognise, that in the early years after the Holy Prophet ﷺ made his claim, he and his followers were subjected to the most barbaric and horrific persecution in Makkah by those who were either not religious or were idol worshippers. Indeed many companions of the Holy Prophet ﷺ including men, women and children, lost their lives. To give just one example of the brutal nature of the opposition: There were instances of Muslim women having each of their legs tied to a different camel and then the camels were made to run in opposing directions, so that the bodies of the Muslim ladies were literally wrenched apart and split asunder into two pieces.

In fact, there is a very long list of atrocities that occurred but I am unable to mention them all here. Yet, despite enduring such inhumane and savage cruelty the Muslims did not seek any form of revenge, either openly or in secret. Rather, after years of facing sustained and bitter persecution the Holy Prophet ﷺ and most of his companions migrated from Makkah. Some of the Muslims went to live in the city of Medina, whilst some travelled to

other places. In Medina, where the Holy Prophet ﷺ migrated, a large number of people had come to accept Islam. However, the disbelievers of Makkah could not bear to see that the Muslims were now living peacefully and had become well settled.

Thus, just 18 months after migration they attacked the Muslims of Medina with an army of 1000 extremely well-equipped soldiers. In comparison, the Muslim army was made up of just 300 people bearing almost no weaponry, just a handful of swords and arrows. If the relative merits of the two armies is assessed then there is no doubt that the best option for the Muslims would have been to retreat and save themselves, rather than to stand up and defend themselves. However, at that time, Allah the Almighty finally commanded the Holy Prophet ﷺ to fight back. This is mentioned in Chapter 22, Verses 40-41 of the Quran, where Allah says:

'Permission to fight is given to those against whom war is made, because they have been wronged and Allah indeed has power to help them Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty.

From these verses it becomes clear that when those who had been remorselessly targeted were given permission to fight it was given in order to not only defend themselves but in order to safeguard all religions. And so the second reason permission for war was granted was that if the oppressors had not been forcefully repelled then the enemies of religion would not have let Christians live in peace, nor Jews, nor Muslims and nor the people of any other religion. The truth was that these opponents of Islam wished to eliminate all peace-loving people and instead engulf the world in strife and disorder for their own personal gains.

It was upon this background that Allah told the Muslims to not be afraid and that the powerful Makkan army would be defeated because Allah's Help was with the Muslims. History testifies to the fact that with the Help of God, the few and entirely ill-equipped Muslims were able to defeat their opponents who had wished to destroy the peace of the world. Where on the one hand, this was a victory for Islam it was also a timeless triumph for every person who desires for peace to be established in the world. It was a victory for every person who desires for human values to be preserved and it was a victory for all people who believe religion to be a force for good and establishing peace in the world.

During the life of the Holy Prophet Muhammad ﷺ and during the respective eras of his four Khalifas (the Rightly Guided Successors), history testifies to the fact that the wars fought by the Muslims were only fought to end cruelty and to establish peace in the world. They were never fought as a means of inflicting cruelty, injustice or terrorism. When the era of the Khilafat of the Rightly Guided Successors came to an end, in its place a form of monarchy was established. Regrettably, during that era the majority of wars were fought for political or worldly reasons. However, it must be made clear that those wars fought to expand kingdoms and to increase power were not in any way fought in accordance with the teachings of Islam as taught by the Holy Quran.

In a similar vein, the actions of Muslim governments or opposition rebel groups today cannot be said to reflect or represent the teachings of Islam in any shape or form. I say without any hesitation that the acts of certain extremist Muslims today, which they conduct in the name of Islam, are actually only serving to defame Islam and religion itself. If people follow such a religious ideology it is quite clear that religion or God cannot play a positive role in establishing peace in the world. In-deed, we would have to admit that those people who say that religion has been a cause of spreading disorder in the world have been proved correct.

However, my faith in my religion increases when I read the prophecies and guidance of the Quran and of the Holy Prophet ﷺ about the latter days. Both the Quran and the Holy Prophet ﷺ prophesied that a time would come when Muslims would forget the true teachings of Islam and would not follow the Quran. They further

prophesied that those Muslims, who would call themselves religious clerics and leaders, would in reality be the source of strife, corruption and disorder. This is exactly what we are witnessing today. As I have said when I observe all of this, my faith does not diminish but rather increases.

I do not become frustrated and nor do I lose hope, because where the Quran and the Holy Prophet ﷺ prophesied about the dire state of today's world, they also gave glad tidings that for sake of reviving true Islam, a person would be sent from amongst the Muslims who would be the Promised Messiah and the Imam Mahdi (the Guided One). He would be sent to end all religious wars, and at every level of society would transform all forms of cruelty into peace and harmony. He would work tirelessly to fulfill these noble objectives and would infuse the true spirit of Islam amongst his followers. That true spirit has been outlined in the following verse of the Quran where it says:
'O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Allah is aware of what you do.' *(The Holy Quran, Ch. 5:v9)*

Thus, this verse outlines the necessity for always being fair and just. The standard of justice required is that even if you have to testify against yourself, your parents or your loved ones, you must do so (The Holy Quran, Ch.4:V.36.) without hesitation, because such justice is a guarantor for establishing peace. This is the standard that Allah the Almighty has taught in the Quran; but the question is whether such a high standard can ever really be achieved?

As I mentioned earlier, the Quran and the Holy Prophet ﷺ prophesied that a time of disorder, chaos and corruption would befall the world and we can see with our own eyes the way in which this has been fulfilled to the letter. Indeed, it is a great proof that the truthful Word of God has been clearly manifested. In the same way, along with the revival of the faith, which is to occur through the Promised Messiah and Mahdi, this perfect standard of justice will also be established in the world whereby the enmity of a nation will not prove an obstacle in the establishment of justice.

We, Ahmadi Muslims, are fortunate that we not only have faith in these prophecies, but we also have a firm belief that the person who was to be sent by God Almighty has come in the person of our Community's Founder, Hazrat Mirza Ghulam Ahmad of Qadian عليه السلام. We further believe that the task of reviving Muslims, which was started by the Promised Messiah, is continuing today through the institution of Khilafat - that is the system of spiritual succession. The truth of the Promised Messiah was proved through God's help and support and countless Divine signs in his favour.

One of the signs was an increase in earthquakes and other natural disasters resulting from the fact that mankind had forgotten its Creator and because of the widespread disorder and strife in the world. History proves that the numbers of natural disasters in the past century has exceeded those of previous centuries. Another sign was a prophecy by the Promised Messiah relating to the downfall of the Tsar of Russia. It was prophesied that due to the Tsar's brutalities, he would be stripped of his title and reign. As history shows, this also came true. A third prophecy was about the world wars. We have witnessed two World Wars. If we do not mend our ways and recognise our Creator we will witness more of such wars and their horrific consequences. All these prophecies prove that he was a warner from God sent to reform man and bring him towards the right path.

Further, it is quite clear that without the Help of God, a claimant from a small and remote village in India could not have become renowned throughout the world. And following his demise, without God's help he could not have left behind such a flourishing Community. A Community which, due to being firmly attached to the institution of Khilafat, was furthering his mission throughout the world, which was to develop a relationship between mankind and God Almighty and of fulfilling the rights of mankind whilst upholding the very highest standards of justice. The Ahmadiyya Community has very limited resources and so without God's Help its message could not have spread to the comers of the world.

Thus, where on the one hand this all proves the existence of God, on the other it shows that the Ahmadiyya Muslim Community has been firmly

blessed with Divine help and support. Today, it is the members of the Ahmadiyya Community who are making great financial sacrifices in an effort to help others and are even sacrificing their lives in an effort to establish and maintain peace in the world. In some countries our Community is severely persecuted and the most horrific cruelties are perpetrated against us, but we do not react or retaliate in any way through which the peace of society could be put at any risk.

This is undoubtedly because we act upon the Divine teachings of the Quran which were perfectly outlined and explained by the Founder of our Community. And so it is my prayer that the world comes to understand the need of the time. I hope and pray that we, who are the representatives of different faiths and religions, and who have gathered here today to particularly demonstrate these loving teachings, all strive towards worshipping the One God, by treating His Creation with justice and by fulfilling their due rights. Certainly, these are the original teachings of all religions.

We should utilise all of our resources and capabilities to foster a better society, to help God's Creation and to spread love, affection and peace at every level. The urgent and critical need of the world today is to establish peace and faith in God.If the world understood this reality then all countries, whether large or small, would not, in the name of defence spending, allocate millions and billions of dollars to expand their military capabilities. Rather, they would spend that wealth to feed the hungry, to provide universal education and to improve the living standards of the developing world.

If we assess today's world in a fair manner then we must accept that even the economies of the developed world have become uncertain and unstable. The spending power of the members of the public has vastly diminished, living here in the Western or developed world, interviews are shown on television where it is said that in the past families used to be able to eat out regularly, but never mind eating out, now they are even forced to go hungry at home on occasions. It is simply not possible for them to eat and live as comfortably as before and the reason for this is that countries are prioritising their defence and military budgets over their social welfare budgets. There is a greater desire to send armies to foreign countries thousands of miles away and to send weapons rather than paying attention to alleviating the problems on one's own doorstep and of solving the problems of a nation's own people.

Thus, disorder is not being spread by religion, but it is actually being spread as a result of political games and ambitions and the fact that peoples and nations are seeking to assert their superiority over one another. Thus, it is the urgent need of the time that all people and all nations pay heed to this; otherwise the world stands on the brink of an unimaginable destruction. Some of the destruction we see in the world today is self-inflicted, whilst some are due to the horrific consequences of natural disasters.

And so in order to protect ourselves and to save mankind we need to turn towards God Almighty and we need to attach ourselves to the Living God Who did not forsake the Prophet Moses عليه الصلوٰة والسلام and his people and nor did He forsake the Prophet Jesus عليه الصلوٰة والسلام and his disciples. Nor have true Muslims been deprived from attaining the blessings of God and seeing their prayers accepted.

These are not old stories or myths of the past but in fact God is an Ever-Living God who is alive today. The Promised Messiah has taught us that God continues to speak to His righteous people and shows them His true signs. Hence, it is our duty to pay heed to the words of the Reformer of the Age and recognise our God in the true spirit. We bear witness that God did show His signs through the Promised Messiah عليه الصلوٰة والسلام and continues to do so today.

At the end I would like to say that instead of laying the blame for our mistakes upon God and upon our religions, we should take a look in the mirror and assess our own shortcomings.

With these words, I would like to once again thank all of the guests for taking the time to come and listen to what I have said today. Thank you very much."

In Defence of Defensive War Permitted in the Holy Quran

by Zia H Shah

When the Holy Prophet Muhammad ﷺ claimed monotheism in the polytheistic society of Mecca they turned against him and he and his followers had to face persecution for 13 long years. He migrated to Medina but the Mekkans did not leave him alone there and attacked Medina, it was in these circumstances that the following verses were revealed: “Permission to fight is given to those against whom war is made, because they have been wronged and Allah indeed has power to help them. Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques.” *(Al Quran 22:40-41)*

By mentioning Churches and Synagogues before Mosques, the revelation was laying the foundation of genuine religious freedom for the whole of humanity.

There was no room for pre-emptive strike in Islam. Any motive other than the safeguarding of the faith and putting down any mischief against it was regarded as inconsistent with the purpose of Jihad. The Holy Prophet Muhammad, may peace be on him, had announced that anyone who went forth to battle for the sake of spoils, or for the display of his bravery, or for any other worldly motive, disentitled himself to any spiritual reward.

The verses of Sura Hajj mentioned above are the fundamental teachings in regards to defensive warfare that is allowed in Islam. The other verses that should be considered fundamental on this issue are the verses 191-194 of the second chapter of the Holy Quran. Fighting is permissible only to repel or halt aggression; but even in the course of such fighting; Muslims are not permitted to adopt unduly aggressive measures. “Fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors.” (2: 191) 'Persecution is worse than killing', for it seeks to destroy the soul. (2:192) Therefore, “fight them until there is no persecution, and religion is freely professed for the sake of Allah; but if they desist, then remember that no hostility is allowed except against the aggressors.” (2: 194) The phrase 'but if they desist' is mentioned not only in verse 193 but also in 194 clearly sealing the interpretation that the warfare is only defensive. Pertaining to these set of verses, Sir Muhammad Zafarullah Khan, who was perhaps one of the best legal minds of the last century has written, “These are basic and fundamental directives. There is a host of other directions in the Quran with regard to the prosecution of war, but they are all subject to the conditions here laid down, and must be so construed.”[1] Once one understands the guiding principles on the issue of war and peace the details become self evident to the well read. These principles also help us defend any criticism, levelled by the non-believers against the peaceful teachings of Islam.

Even when hostilities break out, the Holy Quran wants to capitalize on every opportunity to peace and advises the Muslims, 'if they (enemy) incline towards peace, incline thou also towards it, and put thy trust in Allah.' The Holy Quran says: “And make ready for them whatever you can of armed force and of mounted pickets at the frontier, whereby you may frighten the enemy of Allah and your enemy and others besides them whom you know not, but Allah knows them. And whatever you spend in the way of Allah, it shall be repaid to you in full and you shall not be wronged. And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who has strengthened thee with His help and with the believers.” *(Al Quran 8:61-63)*

The instruction that if enemy inclines to peace the Muslims should also incline towards the same is mentioned more than once in the Holy Quran. Whereas, many a secular military teachings will suggest crushing the weakened enemy, but, the Holy Quran suggests, 'So, if they keep aloof from you and fight you not, and make you an offer of peace, then remember that Allah has allowed you

no way of aggression against them.' Here is the whole context: “They wish that you should disbelieve as they have disbelieved, so that you may become all alike. Take not, therefore, (intimate) friends from among them, until they emigrate in the way of Allah. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them; Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if Allah had so pleased, He would have given them power over you, then they would have surely fought you. So, if they keep aloof from you and fight you not, and make you an offer of peace then remember that Allah has allowed you no way of aggression against them.” *(Al Quran 4:90-91)*

Similar teachings are mentioned in 8:39-40 also. Even when the enemy is treacherous, the Quran directs the Muslims to be reasonable and announces that Allah does not love the treacherous: “And if thou fearest treachery from a people, throw back to them their covenant with equity. Surely, Allah loves not the treacherous.” *(Al 8:59)*

The Holy Quran declares every human life sacred and of infinite value and equates killing of a person to a holocaust or genocide: “We (Allah) prescribed for the children of Israel that whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.” *(Al Quran 5:33)*

It is not that only a Muslim's life is deemed sacred, in the eyes of the Creator, who created mankind and loves every one of us more than a mother, every human life is precious. The Holy Quran says: “It does not become a believer to kill a believer unless it be by mistake. And he who kills a believer by mistake shall free a believing slave, and pay blood money to be handed over to his heirs, unless they remit it as charity. But if the person slain be of a people hostile to you, and be a believer, then the offender shall free a believing slave; and if he be of a people between whom and you is a pact, then the offender shall pay blood money to be handed over to his heirs, and free a believing slave. But whoso finds not one, then he shall fast for two consecutive months — a mercy from Allah. And Allah is All-Knowing, Wise.” *(Al Quran 4:93)*

According to the above verse blood money is applicable, in case of a murder, whether the victim is a Muslim or a non-Muslim, as is clear by the above clause, 'if he be of a people between whom and you is a pact, then the offender shall pay blood money to be handed over to his heirs, and free a believing slave.' Even when the parties are at war and a Muslim kills one of the enemy combatants, who turns out to be a Muslim, the one who has killed by mistake has to free a believing slave. This opens up another door of peace at the eleventh hour, in the heat of battle and fighting. If the enemy declares to be believers in Islam, in the final moments before their ultimate defeat, the Muslim army cannot go on a rampage and has to take their word, regarding their belief. The Holy Quran explains: “And whoso kills a believer intentionally his reward shall be Hell wherein he shall abide. And Allah will be wroth with him and will curse him and will prepare for him a great punishment. O ye who believe! When you go forth in the cause of Allah, make proper investigation and say not to anyone who greets you with the greeting of peace, 'Thou art not a believer.' You seek the goods of this life, but with Allah are good things in plenty. Such were you before this, but Allah conferred His special favour on you; so do make proper investigation. Surely, Allah is well aware of what you do.” *(Al Quran 4:94-95)*

Even in the midst of fighting, Allah ordained four sacred months, during which fighting was prohibited, so peace could be secured and cooler heads prevail: “They ask thee about fighting in the Sacred Month. Say: 'Fighting therein is a great transgression, but to hinder men from the way of Allah, and to be ungrateful to Him and to hinder men from the Sacred Mosque, and to turn out its people there from, is a greater sin with Allah; and persecution is worse than killing.' And they will not cease fighting you until they turn you back from your faith, if they can. And whoso from among you turns back from his faith and dies while he is a disbeliever, it is they whose works shall be vain in this world and the next. These are the inmates of the Fire and therein shall they abide.” *(Al Quran 2:218)*

“The reckoning of months with Allah has been twelve months by Allah's ordinance since the day

when He created the heavens and the earth. Of these, four are sacred. That is the right creed. So wrong not yourselves therein. And fight the idolaters all together as they fight you all together; and know that Allah is with the righteous.” *(Al Quran 9:36)*

The fifth verse of Sura Taubah of the Holy Quran has been criticized by critics of Islam and has been labeled as sword verse: “And when the forbidden months have passed, kill the idolaters wherever you find them and take them prisoners, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay the Zakat, then leave their way free. Surely, Allah is Most Forgiving, Merciful.” *(Al Quran 9:5)*

The Holy Quran describes that the root cause of hostilities belongs to the non-believers, as it states: “How can it be when, if they prevail against you, they would not observe any tie of relationship or covenant in respect of you?” (Al Quran 9:8) The Holy Quran emphasizes that the idolaters have taken the lead in aggression and the Muslim stance is only defensive, as Allah says: They observe not any tie of relationship or covenant in respect of anyone who trusts them. And it is they who are transgressors. (Al Quran 9:10) Additionally, if we read the verse before and after the so called sword verse criticism disappears in thin air, as the teaching is placed in the proper context: “Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfil to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous. And when the forbidden months have passed, kill the idolaters wherever you find them and take them prisoners, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay the Zakat, then leave their way free. Surely, Allah is Most Forgiving, Merciful. And if anyone of the idolaters ask protection of thee, grant him protection so that he may hear the word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge.” *(Al Quran 9:4-6)*

The polytheists were not to be forced to accept Islam. They had lost the war after more than 20 years of persecuting and warring against the Muslims. The Muslims had succeeded with God's help and this was time of political capitulation. Nevertheless, there was no religious coercion. They were only prohibited to enter the sacred Mosque or Kaaba the first house ever built for the worship of One God. (Al Quran 3:97) The Holy Quran stated in the same Sura Taubah under discussion: “O ye who believe! Surely, the idolaters are unclean. So they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allah will enrich you out of His bounty, if He pleases. Surely, Allah is All-Knowing, Wise. Fight those from among the People of the Book who believe not in Allah, nor in the Last Day, nor hold as unlawful what Allah and His Messenger have declared to be unlawful, nor follow the true religion, until they pay the tax with their own hand and acknowledge their subjection.” *(Al Quran 9:28-29)*

The taxation was a form of Federal security tax, as they were being provided security by the Muslim Government. However, if the polytheists were to accept Islam, they were not to be discriminated against in any way and they immediately become brothers and equals of all the Muslims: “But if they repent and observe Prayer and pay the Zakat, then they are your brethren in faith. And We explain the Signs for a people who have knowledge.” *(Al Quran 9:28-11)*

In summary, each and every human life is sacred and not to be trifled with, so only hostility permitted to a believer is one in defence and never pre-emptive or to loot and pillage, in any disguise! The purpose of defensive wars allowed by God to the Holy Prophet Muhammad ﷺ and prior prophets has always been to restore order and justice. The Holy Quran talks about the Jewish Prophet David in the following verse and highlights, 'had it not been for Allah's repelling men, some of them by the others, the earth would have become filled with disorder.' Read the whole verse, as it talks about Munificence of Allah to not only the Jews and the Muslims, but to all peoples:

“So they routed them by the command of Allah; and David slew Jalut, and Allah gave him sovereignty and wisdom, and taught him of what He pleased. And had it not been for Allah's repelling men, some of them by the others, the earth would have become filled with disorder. But Allah is Munificent to all peoples.” *(Al Quran 2:252)*
Sir Zafrulla Khan, in his biography of the Holy Prophet, “Muhammad: Seal of the Prophets”, has

outlined fifty different practices of the Holy Prophet ﷺ pertaining to the battles that he participated in:

We are now approaching the time when the first pitched battle between the Muslims and Quraish was fought at Badr. Before entering upon an account of that famous battle, it might be helpful to set out briefly the policies, principles and tactics that the Holy Prophet ﷺ followed in respect of his military and paramilitary activities, and which he directed the Muslims to observe:-

1. Where he had a choice, he preferred to set out on a Thursday, in the morning hours.

2. Before setting out, it was his practice to make suitable supplications to the Divine, along with the whole of his company.

3. He had established a fairly effective system of intelligence concerning the movements of the enemy. Those entrusted with this duty were instructed that they should not report to him when he was among company. If he received some intelligence, which occasioned anxiety, he did not make it public, and communicated it to only selected individuals.

4. When he set out on an expedition he did not normally announce his goal. On some occasions he would proceed for a few miles in a direction different from the direction of his goal and would then veer round to the direction of his goal.

5. At a short distance from Medina, he would make a halt and check up on everything. He set out finally after being satisfied that everything was in order.

6. On the occasion of important campaigns, the Holy Prophet ﷺ called for volunteers and those who were prepared to accompany him arranged their own equipment and mounts. Anyone who was himself well-off might help another less favoured one in this respect. The Holy Prophet ﷺ urged such aid and assistance and rendered it himself when he was able to do so.

7. Boys below fifteen years of age were not permitted to go to battle. Those who, out of their eagerness, sometimes slipped into the ranks of the volunteers were, if detected at the time of checking up, sent back.

8. A number of women generally accompanied the volunteers to help in arranging for food and to nurse the wounded and to take care of them. They also distributed water among the fighting men in the course of the battle. On certain occasions, women are known to have taken part in the fighting also.

9. The Holy Prophet ﷺ took one or more of his wives with him on such journeys. They were selected by lot.

10. When the Holy Prophet ﷺ received intimation that an enemy tribe was preparing to attack the Muslims, he forestalled their design in order to frustrate it. On such occasions he so contrived that the Muslim force should arrive unexpectedly at the enemy encampment or settlement. This method safeguarded the Muslims to a large degree, and, in many cases, it rendered fighting unnecessary and thus safeguarded the enemy also.

11. Whenever he dispatched a force on such a campaign, he directed the commander that when the enemy were encountered, they should be invited to embrace Islam, and if they agreed they should be urged to migrate to Medina. If they became Muslims, but could not migrate, they were permitted to stay at home in peace. If the enemy rejected the invitation to accept Islam, they were invited to stop fighting the Muslims and to submit to the Islamic state. If they rejected all these offers, they should be fought.

12. When he dispatched a force on a campaign, he admonished them: 'Muslims, go forth in the name of Allah, and fight in the cause of Allah. Do not defraud in the matter of the spoils, nor cheat the enemy. Do not mutilate the enemy dead nor kill women or children or monks or priests, nor those who have arrived at extreme old age. Always try to improve people's condition and behave benevolently towards them. Allah loves the benevolent.' In his time, Hazrat Abu Bakr رضي الله عنه used to add: 'Leave alone those who have dedicated their lives to the service of God and also that to which they are dedicated; do not cut down fruit trees nor ruin an inhabited place.' All this was designed towards making war humane and to put an end to the inhuman practices that were current in Arabia before the advent of Islam.

13. Whenever the Holy Prophet ﷺ dispatched a party or a force, he appointed an Amir

(commander, or leader) over them. He directed that even if as few as three persons should set out on an errand, they should appoint one of themselves as their leader. He insisted on the rendering of full obedience to the Amir. He said, 'Even if a stupid Negro slave is appointed Amir over you, render him full obedience,' though he added that if the Amir should require something to be done which was clearly opposed to a divine command or to a direction of his own, he should not be obeyed in that respect, but his authority must be upheld at all times.

14. In the course of a journey, when the Holy Prophet ﷺ and his Companions had to ascend a height they glorified Allah in the words 'Allah is Most Great' and when they had to descend from a height, they glorified Allah in the words 'Holy is Allah'.

15. The Muslims were directed that during the course of a march, they should not make camp in a manner that might prove inconvenient for other people, nor should they march in a manner so as to block the way. He said in the course of a journey he who does not safeguard the comfort of others in marching or camping would be deprived of his reward in respect of his jihad.

16. When the Holy Prophet ﷺ encountered the enemy in the field of battle, he always supplicated the Divine before the commencement of the fighting.

17. He preferred fighting during the forenoon, and stopped fighting during the heat of the day and resumed it in the late afternoon.

18. Before a battle, he himself arranged his forces in battle order and resented any kind of irregularity or confusion.

19. An Islamic force generally carried two standards, one white which was rolled around a staff and was called Liwa; the second was generally black which floated from a staff and was called Raya. In battle, these standards were committed to the care of selected individuals.

20. The Holy Prophet ﷺ appointed a password for his forces before a battle, which helped to distinguish between friend and foe.

21. He disliked noise or confusion among the ranks and called for silent and diligent performance of duty.

22. Before a battle the Holy Prophet ﷺ appointed Amirs over different groups of his forces who were clearly instructed in their duties. In selecting these company commanders he kept in mind the consideration that the person selected for the command should be one esteemed among his group or company.

23. On special occasions, the Holy Prophet ﷺ invited his Companions to take a special oath of allegiance and loyalty, as was done at Hudaibiyya, of which mention is made in the Holy Quran (48:19).

24. When the Holy Prophet ﷺ was himself present, battle was not joined till he gave permission.

25. During the course of battle he issued special directions from time to time and announced them himself or directed someone with a powerful voice to go on announcing them.

26. Muslims were not permitted to run away from battle or to lay down their arms. They were commanded to prevail or to become martyrs. There was, however, permission to retreat as a manoeuvre (8:16, 17). If due to some weakness anyone contravened this injunction the Holy Prophet ﷺ was not wroth with any such, and gave them the benefit of the doubt that they might have retreated as a manoeuvre and encouraged them to be steadfast in future.

27. Muslims were forbidden to inflict an injury upon anyone's face. The Holy Prophet, peace be on him, observed that a Muslim should be most careful in inflicting an injury.

28. Muslims were under a strict injunction to take no prisoners, except in the course of regular fighting (8:28).

29. Prisoners of war were either released after the battle as an act of benevolence, or in return for ransom (47:5). Or else, they could ask for their ransom to be fixed which they could pay out of their earnings, in which case they were set at liberty so that they could earn their wages freely. Indeed, those to whom they were allotted were themselves urged to contribute towards the payment of their

ransom, as an act of benevolence, as is said: 'Write out a deed of manumission for such of those under your control as desire it, if you see some good in them, and help them to secure their freedom with a portion of the wealth of Allah which He has bestowed upon you' (24:34).

30. Prisoners of war must be dealt with compassionately. Those taken prisoners in the battle of Badr testified to the extreme kindness with which their captors treated them.

31. Ransom was not insisted upon to be paid in cash. For instance, those of the prisoners taken in the battle of Badr who were literate were told that their ransom would be to teach a certain number of Muslim children to read and write.

32. Muslims were forbidden to pillage or plunder.

33. If anyone of the enemy declared his acceptance of Islam, even in the course of fighting, he was to be spared as no danger was apprehended any longer from him. In the course of fighting on one occasion an enemy combatant, when confronted with Usama bin Zaid, who was about to kill him, declared that he embraced Islam, but Usama killed him nevertheless. When this was reported to the Holy Prophet, he was greatly displeased and inquired from Usama, 'Why did you kill him after he had declared his acceptance of Islam?' Usama submitted, 'Messenger of Allah, he merely said so out of fear. He was not sincere.' The Holy Prophet ﷺ retorted, 'Had you cut open his heart to make sure whether he was sincere or not?' The Holy Prophet went on repeating, 'How will you justify your action before Allah on the Day of Judgment?' Usama was so unhappy over the Holy Prophet's severe displeasure, that in relating the incident afterwards, he said, 'I wished that I had not been a Muslim before this event and had embraced Islam only after it, so that I should not have been the cause of such severe displeasure on the part of the Holy Prophet ﷺ .' On the other hand, there are also instances in which the Holy Prophet ﷺ himself did not accept the declaration of a person's embracing Islam if he was satisfied that he was making it only out of fear or temptation. A case is mentioned in Muslim that in a battle a prisoner was taken who belonged to a tribe who were allies of Banu Thaqeef. When the Holy Prophet ﷺ passed near him he sought release by addressing him in the words, 'Muhammad, why am I being kept a prisoner? I accept Islam.' The Holy Prophet ﷺ responded to him, 'Had you embraced Islam before you were taken captive, God would have accepted it of you and you would have achieved salvation, but not now.' In the end, he was exchanged in return for two Muslims who had been taken prisoners by Banu Thaqeef. There is not a single instance that any one was converted to Islam by being put in fear of death.

34. Muslims were enjoined strict fulfilment of their covenants and pledges. The Holy Prophet ﷺ himself was most particular in this regard. On the occasion of the battle of Badr, Hudhaifah bin Yaman, having migrated from Mecca, joined the Holy Prophet ﷺ and the Muslims just at the time when fighting was about to start. He submitted to the Holy Prophet ﷺ that when he was about to leave Mecca, Quraish had made him promise that he would not take part in fighting against them. On learning this, the Holy Prophet ﷺ directed him to fulfil his promise and to refrain from joining in the battle. This is an illustration of the extreme strictness of the Holy Prophet ﷺ in such matters, for a promise given under coercion would not legally be construed as binding. Hazrat Umar رضي الله عنه was so strict in these matters that in his time he announced that if a Muslim were guilty of cheating the enemy or of failing to carry out his pledged word to the enemy, he would be executed.

35. The bodies of those Muslims who became martyrs in battle were neither washed nor wrapped in a shroud. They were buried just as they had fallen.

36. In case of an emergency a number of martyrs were interred in a single grave. On such occasions, their bodies were lowered into the grave in the order of their degree of knowledge of the Holy Quran. Martyrs were buried on the field of battle.

37. The funeral service for martyrs was either held immediately after the battle, or if circumstances were not propitious, at some later time.

38. The Holy Prophet ﷺ generally arranged that the enemy dead should be given decent burial by the Muslims.

39. In the time of the Holy Prophet ﷺ , Muslim fighters were paid no salary.

40. On the occasion of the division of spoils, the commander first selected some article for himself as a memento, and thereafter, one fifth of the spoils was set aside as the share of Allah and His Messenger. The rest was divided equally between the fighters, those who were mounted receiving three times as much as those on foot. The personal belongings of an enemy who had been killed went to the Muslim fighter who killed him.

41. The one-filth that was set-aside for Allah and the Holy Prophet ﷺ was administered at the discretion of the Holy Prophet ﷺ. Part of it he distributed among his family and kindred, but the greater part was devoted towards fulfilling the collective needs of the community. The Holy Prophet ﷺ observed on one occasion, 'I am forbidden to take even the equivalent of a single hair of a camel in excess of the one-fifth; the greater part of the one-fifth is also returned to you.'

42. In the field of battle the order of Salat was modified so that while the Imam led the service throughout, part of the fighting force joined in the service and then withdrew to make room for other parts, one after the other. In this manner, the greater part of the battle force continued to confront the enemy during the service (4:103).

43. After fasting had been prescribed, some of the Muslims observed the fast when they were on a journey and some did not. Eventually, the Holy Prophet ﷺ forbade the observing of the fast in the course of a journey.

44. By ancient custom among the Arabs, a spy was liable to be executed. The Holy Prophet ﷺ maintained the penalty.

45. The Holy Prophet ﷺ forbade severely any interference with the emissary of the enemy or doing him any harm or inflicting any injury upon him. On one occasion, some emissaries of disbelievers came to him and spoke very impertinently to him. He was provoked, but observed, 'You are emissaries, and I am, therefore, not permitted to make a harsh retort to you.' On another occasion, an emissary came to him and after talking to him he embraced Islam and submitted that he did not now wish to return to his people. The Holy Prophet ﷺ observed, 'You are an emissary and must return to your people. I will be no party to any disloyalty. After you return to your people, you can come back if you so wish.' So he went back and after some time found the opportunity of coming back.

46. After the Hedjaz had been purified of all paganism, the Holy Prophet announced that if a pagan should wish to come to Medina as a seeker after truth, he would guarantee his security and safe return (9:6).

47. The Holy Prophet ﷺ was most particular with regard to the security and the rights of the pagans who established treaty relations with the Muslims. He observed, 'A Muslim who kills any covenanting pagan will not be permitted to perceive the breeze of paradise.' He also directed that a Muslim who should be guilty of killing a covenanting pagan by mistake must, in addition to paying his blood money to his heirs, also arrange to procure the freedom of a slave.

48. He also observed, 'I shall on the Day of Judgment seek justice on behalf of a covenanting pagan who is wronged or harmed in any way or is burdened beyond his capacity, or is deprived of something against his will.'

49 When the Holy Prophet ﷺ went forth to battle, he did not stop for more than three days at the place of the fighting after he had achieved victory, so that the presence of the Muslim forces should not become a source of inconvenience or a burden for the local people.

50. Any motive other than the safeguarding of the faith and putting down any mischief against it was regarded as inconsistent with the purpose of jihad The Holy Prophet ﷺ had announced that anyone who went forth to battle for the sake of spoils, or for the display of his bravery, or for any other worldly motive, disentitled himself to any spiritual reward.

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Cardiff Mosque

Responsibility to fund the construction of Cardiff Mosque is entrusted to Majlis Ansarullah UK.

All Ansar are requested to be a part of this blessed project. JazakAllah